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LIVESEY'S MORAL REFORMER.

NO. 14.—MAY. 1838.

PRICE TWOPENCE.

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J. LIVESEY, PRINTER, PRESTON.

COVER TO LIVESEY'S MORAL REFORMER.

TEMPERANCE INTELLIGENCE FROM AMERICA.

MY DEAR SIR,—I have this day received your December Advocate, from which I observe, the principle of entire abstinence is making constant and steady advances in the British Isles. This day is the Ninth Annual Meeting of the New York State Temperance Society. When I look back and remember the condition of our country at the commencement of our efforts in Albany, and the wonderful changes that have been wrought, I am lost in astonishment and gratitude to God, for so great a reformation in so short a time. You are aware that we have fought two grand battles in this State—the first was against alcohol in ardent spirit; that was comparatively an easy victory, for we had the rich and the powerful to aid and support us; but when we made our onset on all that can intoxicate, and called upon the rich to shew their love for the cause by giving up their alcohol in wine, beer, and cider, they would not listen. Then came the tug of war; but by God's blessing the total abstinence men stood their ground, and inch by inch, gained upon the enemy, who is now discomfited and retired from the field. The reports from the various organizations shew that we now have in this State, 1178 Total Abstinence Societies; 132,161 members—84,403 added the past year. We have in the State 2261 clergy, of all denominations—1952 are either on our pledge or practice on our principles. In fifteen counties every clergyman is with us; and as far as I can judge, the total abstinence pledge is becoming full as popular as ever the old half-way pledge was. Of the 2000 Societies once formed on the old principle, I do not know of one exercising any influence; indeed, we do not recognise them as in existence. What is that noble advocate of our cause, Professor Edgar, about: I hope he is not wasting his energies in trying to sustain a fallen fabric—a fabric based on sand. Tell him, should he succeed in persuading his countrymen to abandon whiskey, and leave the door open for beer, &c., the brewer would soon take the place of the distiller in destroying his countrymen.

In haste, sincerely yours,

Ballston Centre, Feb. 8th, 1838.

E. C. DELAVAN.

WHAT LITTLE THINGS ANNOY US!

For many weeks the greatest annoyance I experienced from the street was some south country men, perpetually calling out in a voice like thunder, "Wallnuts—wallnuts—eight a penny wallnuts." To some it might be music quite acceptable; to me it was certainly very annoying. It is now several days since I missed these men, having, as I suppose, supplied all their customers—they are gone to some other town, barrow, basket, nuts, noise and all! But no sooner was the air cleared of the vibrations of the south country traders, than another merchant, of a graver craft, calls out for custom; another annoyance starts into existence; and what, gentle reader, do you expect it should be? *The Easter due bell!* It has been ringing every day this week. To the mortification of a great number who wanted to take a nap after dinner, it has rung this very day above three hours; and I strongly suspect it must be moved by the influence of some newly discovered power of perpetual motion. However, I try to reconcile myself as well as I can; and I do so especially as this tinkling raises associations of thought of the most edifying character! I am hereby reminded how wise in their generation were the clergy at the reformation, to abjure all the "damnable" doctrines of popery, but to stick fast to every absurd practice which brought in money, although the same was an integral part of the doctrines rejected. How characteristic is the voice of that charming bell; it always assumes a peculiar articulation in Easter week! It is no other than the voice of the Vicar of Preston, crying to every man and woman that puts up a smoke, however poor, "Do bring me sixpence halfpenny, for which I requite you nothing, no not so much as the pardon of a single sin!" Is there any thing in the whole range of commercial cupidity, in any part of the known world, equal to this? No! there is no garb ever worn that would be allowed as an apology for such exactions but the canonical one.

But this is not the *only Easter due bell*. By and bye, the faithful, who have neglected to carry their "free will offerings," will be visited by a tax gatherer, who is usually not over civil in making his demands. In case of refusal to pay, a process of law will probably follow, and after this the *bellman* will announce a sale by auction, of cheese, potatoes, or furniture, as the case may be, seized for sixpence halfpenny and costs for Easter offerings!

Fain would I like to see Christianity stand before the world in all the heavenly array of her own purity; but her character is sadly tarnished, I had almost said metamorphosed into that of a demon, by those who ought to have reflected upon her the light and purity of heaven. How offensive must that bell be to the ears of him who said, "My kingdom is not of this world," who commanded his preachers to go "without purse or scrip," depending upon Providence for their supplies, who said, "which was afterwards repeated to the Bishops of Ephesus,—*'It is more blessed to give*

than to receive," and whose apostles were willing to endure the greatest sufferings rather than give offence to the church of God.

Well may infidelity raise its unblushing front; for those who enforce Easter dues, and such like anti-christian exactions are acting as the pioneers to that cheerless system of error. Unfortunate indeed are those who, by their inattention to the new Testament, have no alternative, but the choice of a religion, many of whose ministers are racing for the loaves and fishes, and infidelity itself: I do not wonder at their embracing the latter. I thank God I have escaped this alternative, and for which I am indebted solely to a constant perusal of the New Testament, in which there is to be found a religion that knows nothing of tithes, Easter dues, or any other sort of compulsory payments—a religion which teaches us to *love* all and injure none.

THE EARTH.

THE earth is the Lord's and the fulness thereof, and is admirably calculated to shew forth his *handy* work. If we see a new coach or a new organ, we ask who is the builder? a new bridge, who the architect? but we take our walks through the fields, and along the river side; we scale the mountains, and traverse the valleys, with a thousand wonders, and ten thousand matchless beauties staring us in the face, and yet seldom, if ever, raise the enquiry who made them all? by whose wisdom were they devised? whose power called them into existence? and by what unbounded benevolence are they thus sustained? Oh that we could not merely, sing but *feel* that "*the hand that made them is divine,*" and that the Almighty Creator of the Universe is not far from every one of us, for "*in Him we live, and move, and have our being.*"

Splendid and magnificent as many objects are, there is nothing, within the observation of man, more interesting than THE EARTH. It is a picture gallery of the first magnitude; it is a zoological garden of unbounded extent; it is the only theatre of arts where perfection is to be found; it is the "footstool" of Jehovah, and should be approached with reverence and godly fear. The following remarks from the *Planet*, are calculated to give us an exalted view of the earth and of its great Creator; and when beholding all the enchanting wonders of this lower world, how delightful it is to be able to say, "*My father made them all!*"

"One thousand millions of human beings are conjectured to exist upon this revolving planet. But who can number the quadrupeds and birds, the fishes that pass along the great waters, and the insect population that inhabit every leaf and opening flower. Examine the map of the world:—There are the Alps and the Rapphan hills, and Caucasus, and the magnificent sweep of the Andes. There are the Cordilleras, and the high hills of Tartar and China. Yonder are the snow-clad mountains of the frozen regions, and beneath them roll the Arctic Sea. Lower down is Iceland, cultivated fields of Britain, civilized Europe, and burning Africa, the vast continent of America stretching from the North to the South, the smiling plains of Mexico, Peru, and Chili, turbaned India, and all the glory and luxury of the East. Look again, but with a mental eye, for the visual organ can no longer follow it; dissimilar races of men are conspicuous in various portions of the globe. One part is crowded with fair men, in another, black,—some are swarthy, others of pale complexion. Their languages are various and their modes of thinking are widely different. Each continent, and every large island has its own peculiar kind of quadrupeds, and birds and insects. The lordly lion, the bear, the antelope, the wild bison, the tusked elephant, the reindeer, the wolf, and arctic fox, have all their boundaries assigned them. The air is filled with a winged population. The lakes and ponds, every sea and river, is stocked with fish and animated beings of strange forms and aspects. Myriads of insects and creeping things innumerable, are seen walking in their green savannah to their forests of interminable length, and among the branched moss that clothes the roots and the branches of high trees. And more than even these—every leaf that quivers in the sunbeam, every flower that drinks the dew of heaven, is in itself a world of animated life. Over the mighty whole, watches One who never slumbers, and whose ear is ever open to the prayers of his children. He is our father; His eye is perpetually upon us; the darkness of the night cannot hide from Him; He spieth out all our ways. He will not overlook us in the thronged city; nor need we fear to be forgotten in the most solitary place."

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TWOPENCE.

BETTERING THE CONDITION OF THE HAND LOOM WEAVERS.

SUBMITTED TO HER MAJESTY'S COMMISSIONERS FOR ENQUIRING INTO THE CONDITION OF THE HAND LOOM WEAVERS—AND TO THE NATION AT LARGE.

I HOPE I may be excused for intruding upon you a few observations, in reference to bettering the condition of the hand loom weavers. They are a class in whose welfare I have always felt the deepest interest; and nothing could give me greater pleasure than to see them placed in that independent position in society to which they are entitled.

Of the existence and extent of their sufferings there is but one opinion. It is not so much to the *fact* that they have for a long period endured great privations, as to the *remedies* that I presume to direct my enquiries.

I pass over the regulations which have been suggested, calculated merely to *check* the cupidity of certain masters of whom there will always be such in every trade, as matters of very *inferior* consequence; for supposing that by any such means a few weavers could be benefitted, say one shilling per week, I look upon such a paltry advantage as undeserving the name of a *remedy* for their present distress. The enquiry should not be how shall we add a shilling or two a week to the earnings of the weavers; but how can they be placed upon such a footing as to be able, like other workmen, to support themselves and families decently by their own industry? Connected with this enquiry I beg to suggest the following *four* propositions, in the order corresponding with my own views of their relative importance. These by no means embrace all the remedies that might be brought forward, but are such as in my judgment, are calculated, if carried into effect, to afford considerable relief to the hand loom weavers.

1. *Perfect freedom of access to the market for labour.* Exclusive privileges, where all have a common right, are inconsistent with the institutions of a free country. It is impossible to calculate the amount of evil which has resulted from the combinations of masters and men to control the free supply of labour and employment; and I am convinced that no party has suffered so much from this cause in Lancashire, as the poor weavers. And yet, under the delusive idea of defending labour against capital, they have supported trades' unions to their own ruin. They have been endeavouring to put others into a good pasture, and at the same time locking themselves out. Forgetting this self-evident principle, that wages in all free trades are sure to rise when the supply of hands is reduced in proportion to the quantity of employment, and as sure to fall when that supply is increased. The weavers, instead of making their escape from a trade overstocked with hands, have, by fostering and supporting trades' unions, been increasing their own number, and planting the most formidable difficulties in the way of a reduction. The weaving business is the *make-shift* business, and being almost the only one which is perfectly open, the unemployed flee to it, and hence its numbers are often swelled much beyond what are wanted. It is the *bag hole* into which all are thrown after the other trades have made their selections. It is well known that by union rules the number of hands in almost every other trade is *limited*,

not by the extent of the demand, but, independent of that, by arbitrary regulations; and that however wishful a weaver might be to learn some other business, or to place his boy to a regular trade, as they are called, it is next to impossible to accomplish his wishes. Indeed many wait year after year for an opportunity of apprenticing their boys to some trade, but failing in their attempts, are obliged to keep them to the loom or send them to the factory. Hence all the unemployed, when unsuccessful in every other department, are sooner or later, generally compelled to take to the loom.

Now to illustrate the working of this system, I will suppose that in any given district there is employment of every kind taken together for 10,000 hands. As the weaving business is the *last to choose*, and must take the hands which other trades leave, it will be easily shewn that the condition of the weavers will very much depend on the number that the other trades take out of this 10,000. Suppose that their rules allow them to draft 6,000 and no more; 4,000 remain for the loom, to strive one against another, with a supply of employment probably not requiring half this number; and from the sheer necessity to which they are thus reduced, by working an over quantity, they make work even scarcer than it would be. Supposing, on the other hand, there was *free trade* in the labour market; instead of taking only 6,000, the same trades would probably take 9,000, and therefore only 1,000 would remain for the loom. It is scarcely necessary to add, that three parts out of the four of the present weavers being employed elsewhere, the remaining part would most unquestionably realize a considerable advance of wages.

The effect of this, it may be said, would be to injure other trades. But if the other suggestions, which I shall offer in this paper were acted upon, I am bold enough to deny that other trades would be injured. The change would be a benefit to all; but, supposing this was the effect, if there be not a sufficiency of employment for the whole population, is there any reason why one class should bear all the burthen, and not have the same chance as others? If I see a man walking at one side of the road, earning 27s. per week, and another equally as clever on the other side working for 7s., I demand, in justice, not that he shall have 27s., but that he shall have the same *chance* of rising by his merit and obtaining that amount or more, and not be excluded by rules which are at variance with the first principles of liberty. Supposing *three* master printers were to endeavour to make a law, that none but themselves should carry on the printing business in Preston, what would the public say when they heard of half a dozen others, anxious to start the printing business also, but positively excluded by this combination? The public would be sure to be the sufferers, both in quality and price, and the employment for operatives would be *greatly reduced* by such an arbitrary measure. But this is no worse than the rules now in operation among certain classes of workmen, the effect of which is to turn half of the children of weavers and others into the street, in order to keep up trade monopolies. Supposing the farmers were exposed to a system of dictation—that they were only permitted to employ so many boys in proportion to the number of men, and that consequently, men must do boys' work; that they must give to all a certain rate of wages; and that they must not work more than certain hours. The effect, I have no doubt, would be a *very se-*

rious rise in the price of every article of provisions. If corn were to advance 10s. per quarter, beef, butter, and cheese, 2d. per pound, and milk, $\frac{1}{2}$ d. per quart, in consequence of such unionism, I conjecture, the unionists themselves would be the first to denounce so unjust and intolerant an interference.

That the wages of some individuals would come down, which at present are bolstered up in opposition to merit, I have no doubt, and at the same time others who are placed among the common class of workmen, if left to make their own bargain, and stand upon their merit, would secure an advance. The spirit of *free trade*, if properly understood and cordially acted upon, would secure the investment of capital, give unlimited range to enterprise, and would lead to the extension of some businesses, beyond conception, which through union restraints, are at present stationary, if not retrograding. Who does not admire in this respect the system of America? where apprenticeships are almost exploded, and where a man can change his business or trade as freely as he can the shape of his coat. Freedom is the life blood of trade and commerce, and without it no nation can prosper. In some trades I have no doubt three times the number of hands would be employed as are at present, and capital, with which this country is so highly favoured, finding itself safe and unfettered, would soon command connexions at home and abroad for disposing of the increased produce; and the forlorn poverty and squalid misery which now stalk abroad in the land, with these regulations, especially if the people were sober, would be almost unknown. If we plead for free trade, and no protecting duties and restrictions on corn, why should not every other article of necessity, comfort, and luxury, come to us equally free?

The first hope, therefore, for the weavers, in my opinion is, that they stand fair with other workmen, possessing the right of entering themselves, or sending their children to any kind of employment they please. I do know some that once wove for 8s. per week, who, having changed their employment, are now earning a guinea; and I have no doubt, in a short time, the wonder of the weavers will be, why they should have cordially welcomed others to the best seats in the temple of trade, reserving for themselves merely the privilege of peeping through the window. Prejudice is already giving way; many men are becoming disgusted with the unreasonable conduct of the unionists, and they see what is very important, that the effect of this system is the introduction of machinery to supplant manual labour, at a loss to all parties. To bring about this change, I would recommend no legislative measure; but rather an appeal to the good sense of the country, hoping that all parties will be as willing to employ the weavers as they will be to accept of the employment offered.

2. *The promotion of universal Sobriety.*—We can never make a drunken immoral family happy; and the same remark applies to a nation. But in both cases the innocent in some respects suffer more than the guilty. The effects of national intoxication, I have no doubt, are felt severely by the poor weavers. About 55 millions of pounds sterling are now annually spent in this country upon intoxicating liquor; and the consequences of this immense consumption in the shape of crime and disease, loss of time and talent, the destruction of property, and of the produce of the earth, it is calculated, would swell the amount to nearly 100 millions. Now if temperance were generally practised, it is impossible for a mind unaccustomed to reflect upon this subject, to conceive the extent to which this would circulate in quite a different channel, producing an increased demand for all kinds of home manufactures, and leading consequently to an increase of employment and wages. Clothing, furniture, bedding, and all the comforts of life, of which all drinking men are almost destitute, would be in great request. The weaver would not only obtain his share in the demand for cloth, but if admitted freely to the labour market, would find a stimulus to his invention and activity, in various other departments. The amazing changes which have taken place in many families who are become tee-totalers, under my own notice, have afforded me many opportunities of perceiving that permanent national prosperity would be greatly increased by the increase of temperance;

and successive accounts from America, speak decidedly of the temperance reformation, as a powerful instrument of national prosperity. Intemperance leads to idleness, improvidence, waste, and want; the sober and the careful are the only persons who have money to lay out with the artisans of this country; and I confess, that whatever other changes take place, if the cause of sobriety is abandoned, bad trade is almost certain, and the effects will be felt most severely by those, like the weavers, who are in the lowest condition of life. How can a country prosper—how can a nation be well off, while houses are supported in every street for demoralizing the people, and consuming the fruit of their labour? The temperance reformation would produce an immense increase of employment, and from that alone, if treated fairly, the weavers would be materially benefitted.

3. *Employment would be very much increased by the higher classes spending their incomes at home.* Absenteeism is a grievous curse to the working people of any country. Although they are often instructed to think evil of the capitalists, it is a fact that the continuance of capital among us is our only guarantee for a continuance of labour. And I maintain that it is ungracious, if not unjust, for any gentleman to spend his fortune among foreigners in riot and luxury, instead of disposing of it among those from whose labour he derives his wealth. This, next to the consumption of whiskey, is the greatest curse of Ireland and consequently of England, by sending over shoals of labourers who ought to be employed at home. Millions of money are spent on the continent by gentlemen who scarcely reside a month in the year upon their own estates. How many could we name in Lancashire, who, instead of staying at home, increasing the quantity of employment, and drawing around them labourers of every description, are scarcely ever seen at home; and the poor peasantry whom they ought to employ, are driven to the loom as the last resource. What would these gentlemen say if their tenants, instead of returning the manure to the land that produced it, were to dispose of and alienate the whole for other purposes, and leave the ground barren and impoverished? Such exactly is their own conduct. I am not disposed to recommend any penal measures, but I think if this view were more frequently brought before the public, and these absentee gentlemen frequently reminded of their duty, perhaps a moral influence might be produced which would lead some to stay more at home and expend their money as they ought to do, in employing the people.

4. As the sufferings of the weavers are principally felt from the disparity betwixt the price of their labour and the cost of their provisions, any measure that will increase the one and diminish the other, must be beneficial. It is therefore evident that the repeal of the corn laws would in both respects decidedly benefit the poor weaver. It would bring down the price of his bread, and other articles of provision, and lead to an increased demand for cloth and the other staple commodities of this kingdom. The corn laws are, in fact, the landowners' trades' union for preventing this great country from buying its food upon the cheapest terms, and selling its manufactures to those who are anxious to purchase. Every word that I have said in reference to other unions applies with double force to the confederacy to prevent foreigners from supplying us with cheap corn. This may with great propriety be called "a national association," for starving the labourers of this country, and especially the poor weavers. But though it is formed by those who have the power of making the laws, the necessity of its repeal is making progress in the public mind, and I hope, like other great measures, will ultimately yield to the demands of humanity and justice.

There are other means which would have a beneficial influence in ameliorating the condition of the weaver, but I submit the above as standing foremost in the probable remedies for this object. And I feel confident, if no direct measure emanate from the labours of the commissioners, the agitation of the subject will ultimately work out discoveries for bettering the condition of that meritorious class of labourers—the hand-loom weavers.

THE TRUE REMEDY OVERLOOKED.

PERPETUAL discussions are taking place as to the best means of improving the morals of the people. Nothing surprises me more than the turn which these discussions generally take. It seems as if we were entirely ignorant of the fact, that the instruction of the people, the improvement of morals, is the proper work of the ministers of religion. We must either be ignorant of this fact, or we consider those at present appointed unfit, or we are afraid of innovating by calling upon them to do that which, for a long time, has evidently been neglected; otherwise we should not be constantly devising schemes to effect a work for which we have an order of men regularly appointed and well paid.

In reference to the proper means of reforming the people, we seem inclined to listen to every plan but that which has the sanction of the New Testament; that which is suited to the nature and circumstances of man, and which facts, and every day's observation, prove to be effectual. This plan consists in EVERY MINISTER devoting the whole of his time to calling sinners to repentance; seeking out the debased and the vicious, and daily instructing them in the important duties of christianity, assisted by all the virtuous and good, according to their time and ability. This is constantly overlooked, and one reason may be, that it would impose upon ministers a sort of labour for which they have as yet manifested very little partiality. But why should they constantly complain of the spread of fanaticism and infidelity, when the great mass of the people are left to themselves so as to fall a certain prey to every pretender? If a garden be not cultivated, it will soon be overpread with briars and weeds; and if the people are left like sheep without a shepherd, is it any wonder that they take up with any infidel system, or that thousands of them live without God and without hope in the world? We are almost enveloped now-a-days in the puff and parade of religion, and yet it is of such a character as is to leave the poor and the vicious uninstructed. Street conversation, the general habits of the people, and the state of our prisons, all tell the prevalence of immorality and vice. We are in somewhat the same condition as the Jewish people in the days of Jesus, who, although they had priests and Levites, and scribes, and teachers of all sorts, he declared were "lost," and like "sheep without a shepherd." Indeed I am distressed every time I have to pass through the streets. Whether it be on Sunday morning or on Sunday evening, or on other days, I notice the abounding of sin, drunkenness, violence, swearing, obscene language, gaming, and all sorts of revelling, and such places as the French Pavilion, and others, in operation, corrupting our youth; and though I often see the ministers of punishment—the constables—traversing the streets two and two, I am not aware that for the last 20 years, I have ever seen a single religious teacher stopping to converse with, exhorting or reproving the wicked, although such are to be met with in groups daily in every part of the town.

All parties feel that something is wrong in this department, but many seem disposed to cast the blame upon any object rather than the neglect of our religious teachers; and were I not convinced that in this respect there is a fatal mistake, I should hesitate at incurring the odium of speaking plainly my views upon this subject. Whatever may be the fashionable notion of a minister's duty, with the example of primitive men in my hand, I maintain that it is their duty to visit the fatherless and the widow, and to instruct the ignorant and the vicious, and that instead of waiting to be invited, it is their every day duty to "seek" out such, and to become their guide, their instructor, and their friend. If a man be taken ill in the street, to whom do we run but the doctor? and if a man be gaming or swearing, I say this is work—not for the constable, but for the minister. Just as we commit the poor to the overseer, the sick to the medical profession, the cleaning of the streets to the scavengers, and the care of our houses during night to the watchmen, so we commit the care of souls to those who are appointed to watch over them as they that shall give account at the day of judgment.

But instead of looking to them, we are incessantly proposing first one plan and then another to counteract the vices of the age. One recommends the circulation of tracts; another depends upon the efforts of the Bible Society; a third fixes his hopes on the influence of Sunday Schools, or New Churches; others urge National Education, Mechanics' Institutes, Savings' Banks, the New Poor Law, Rural Police, and a hundred minor institutions which I cannot name—all these in lieu of, and to compensate for, the want of ministerial activity. That all these have a small influence in subduing vice, and training persons to goodness, I have no doubt; but they are only like the private hand lantern compared to the gas lamps in the public streets. The commission given by our Lord to preach the Gospel to "every creature," if acted upon, as in primitive days, would throw all these into the shade; yet I find, that on every occasion where the demoralized condition of the people is referred to, every expedient but the right one is thought of and recommended. In reading over the state of different parishes in England, upon which the New Poor Law Amendment Bill was passed, I could not help noticing, that not one of the clergy who gave evidence, recommended the teaching of the Gospel as a certain antidote for the evils complained of. At a meeting the other day to promote a subscription for a British school, a minister referred to the statistics of ignorance and irreligion drawn up by the Chaplain of the House of Correction; but instead of adding, "here is more work for us, and we must therefore be more diligent," he urged scholastic education as the remedy. Indeed this is now becoming the general cry; but it can no more supply the place of religious instruction than the gardener's pail of water can be a substitute for the clouds of heaven.

It would be cruel, however, to pass a severe censure upon the ministers themselves. The breeding and family connexions of many render them unfit to mix with the poor. Many of them learn divinity as others learn book-keeping, that is, as a trade; and the all-absorbing question is, the chance of a situation and a salary. To secure this, they must not only qualify in the usual way, but must not deviate from that course of labour which their paymasters approve. Suppose a man made no sermons, but started on a Sunday morning traversing the back streets, and visiting the haunts of vice, teaching and exhorting and reproving the different groups of wicked men with whom he came in contact—supposing he spent the whole of the day in this manner, except attending once to give his congregated friends a short address, having previously taught them that it was their duty to teach and admonish one another—supposing he resumed the work on Monday morning, and continued diligently till a late hour on Saturday evening, making it his object, as far as possible, to seek out the lost, to instruct the ignorant, and to visit every abode of wretchedness and vice—I say, supposing he adopted this course, he would be despised by those who are now the principal supporters of ministers, and who will have all religious matters conducted upon a style of gentility the most likely to secure the favour of the rich and the affluent. It is the present unscriptural system, therefore, that ought to be blamed. I spoke one day to a minister who preaches to about fifty persons twice on a Sunday, for which he gets a decent salary, upon the primitive character of ministers, how they employed their whole time in going about calling sinners to repentance, and that while so many were perishing for want of knowledge, I could not but lament the apparent apathy of himself and others. He very coolly answered, that going into the back streets, and acting as I stated, was no part of his engagement. If he had explained himself fully, I suppose he would have said, "my bargain was to preach twice a day, (no matter whether to few or many) and to have £— a year." Here then we see the working of the hireling system. A man is educated, not for a field, not for a street preacher, not to visit cellars, garrets, and workshops, not to go about pursuing, in the spirit of love, those who are sunk in vice, not to spend seven days in the week in teaching "every creature"—no; but principally to excel as a pulpit luminary. And as it is desired to make religion

respectable, and to secure those who can contribute to its support, the place of meeting is evidently so arranged as to be inviting to the rich, and, in proportion, it becomes repulsive to the poor. If James had lived in our days, and judged from appearances, he would have corrected himself, and said, "God hath chosen the rich of this world, rich in faith, and heirs of his kingdom." While ministers are flattered by those who pay them, it is not likely they will be uneasy; and whatever may be their views of duty, they are prevented from innovating by the trammels of religious fashion. In some places I notice propositions for establishing a "ministry for the poor." Now what is this but admitting what indeed is a fact, that the present ministry is for the rich, and that the wicked and the abandoned, who were, by Jesus and his Apostles, especially attended to, are now neglected?"

Do we want proof of the working of the *going-about* system? Let the Establishment of Christianity answer this question. Without even church or chapel, without salary or patronage, fishermen, and such-like, were the means, by going to "every house," and by their "night and day" labour, of creating a new world of believers. Does not the history of Methodism confirm every word of what I have asserted above? "What is that which has given a few American Mormonite ministers such extraordinary success?" enquires a friend of mine in the ministry. "That which you lack," I answer, "and for want of which, your town is like the garden of the sluggard, while the seed which should have been sown in every house is carefully locked up in your study!" The teachers of the Mormonites labour incessantly, night and day, and visit from house to house, and the people almost adore them.

Every day increases my conviction, that the world is not to be reformed by paper and print. Information may be conveyed by publications to those who are capable of mental effort, but the great bulk of mankind are wrought upon by *personal* address, and carried away by the example and persuasion of those who seem anxious to do them good.

IMPROVING MANKIND.

WHEN I stand observing the masses of people moving down the street, I am astonished and pained to notice the striking marks of imperfection and deterioration exhibited by most of them. Instead of a clean, healthy, an orderly, and an interesting race of beings, exhibiting the effects of civilization and improvement, they manifest the most decided marks of discontent, disease, deformity, and wretchedness. "Oh that man," I often exclaim, "would but take care of himself;" and that the same attention was paid to improve the noble race of human beings which is devoted to the inferior animals. Could we but make every man feel that he is a member of one common family, and that the most miserable being he sees in the street is his brother, we might hope for some fraternal effort to promote the happiness of all. What a God-like labour it is to endeavour to withdraw the attention of the people from the baubles and artful deceptions by which they are excited, and to fix it exclusively on *self-improvement*. How truly pleasing it is to enjoy the sensation of real good health; and why should we not therefore adopt a course of conduct and discipline calculated to promote it? How delightful it is to experience the sweet serenity of a good conscience, arising from a conviction, that we have done our duty! and who would not endeavour to avoid all the pleasures of sin for this heaven-born peace of mind? A man led by the impulses of his nature will seldom be happy; but the individual who always puts the question, is it right or is it wrong? and acts accordingly, is a wise man, and is laying up for himself treasures of satisfaction.

A place which was once an old stone quarry in Liverpool, is now a beautiful cemetery; a barren wild moor near Preston, is now enclosed with beautiful walks, forming a handsome park. Exertion assisted by art, can rear beautiful towns and towers out of the rudest elements of nature, and cannot man be also improved?

and is not the beauty of the *social compact* an object equally to be desired?

You see a gentleman admiring his horses, and ordering a covering of cloth for his dogs, but he has 500 human beings in his employ, his brothers and sisters, who shall shortly be entombed in the same earth as himself, to whom he never speaks. Oh if we had but the *socialism* of primitive christianity, when every man cared for his brother, and when neither rank nor wealth, but goodness made all the difference, we should then decide, that what is wanting to elevate society, is *moral excellence*.

No man can be a Christian who cares nothing for the improvement of his fellows. He may go to church and chapel, and sing and pray as loud as the loudest; but if he be actuated by the spirit of Christ, he is caring, and labouring, and striving, according to his means, to benefit his fellow-man. Selfishness and true religion are as wide asunder as the poles. Let every man, therefore, ask himself, *what can I do?* Begin, I would answer, with *refraining from doing evil*. Never slander your neighbour; never speak ill of him; don't reveal his faults; don't listen to, or circulate the evil reports which you may hear. Always try to think as well as you can of all; and when acquainted with the sins of others, never expose them, but seize the first opportunity to admonish them privately in love. Say in your own resolutions, I am determined to do good and not ill to my neighbour.

When you have dug, cast in the seed, and trimmed your garden, and especially when the trees begin to blossom, and the plants to shoot, with what complacency you look upon the fruit of your labour. And is there not, if possible, a more exquisite enjoyment in beholding families pious, prosperous, and happy, through your own labour, who have been raised from degradation and ruin? Yes, the philanthropist, the active Christian, is well rewarded for all his labour.

The improvement of man mentally, physically, but especially in his moral character, is a work in which we should all engage, with energy and unwearied perseverance.

IT IS INTERESTING TO TALK AND PLAY WITH CHILDREN.

A real family man always takes delight in his children; and when every thing around seems clothed with gloom and embarrassment, the smile of one child, the prattling of another, and the skipping of a third, create a source of enjoyment, and often lead him to forget his troubles. With myself, I confess, this has frequently been the case; and were it not for parental fondness, aided by the fascinations of children, how could we so gladly toil for their support, and spend upon them years of labour, without the least pecuniary return? But upon this subject a man must be a parent before he can feel as parents feel. Who can love and admire little Frank like Frank's father? He espies the parlour door open, and in he runs; and if I am on my feet, he takes me by the hand, and turns me to the chair. He then fetches my shoes, and does his best to put them on. He climbs my knee, takes my comb out of my waistcoat pocket, gets me to open it, combs my hair, now and then looking cunningly into my face to see if I am pleased. His next move is to climb up the chair back; perhaps he hurts his thumb, and I have to kiss it, which is an infallible cure. Children soon learn to like money; and hence he will perhaps venture to ask, in his way, for a penny. The watch is a pretty plaything, so he will have it placed first to one ear and then to the other. If the days were ever so long, Frank would be my companion, were I disposed to play with him, till he fell fast asleep on my knee. I am exceedingly fond of children; and whatever others may think, I know that those who deserve to be called parents, will bear with me while I relate a few other incidents connected with some of the minors in my family.

"Father, have you forgotten to bring those papers to give to poor people," said Jem, as we were walking together, alluding to a quantity of Temperance papers which I had laid out for distribution. "No, no, I have got them in my pocket." "How

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many have you," he again enquired. "I have plenty." "But how many are plenty?" "Perhaps 'about fifty.'" Jem, still scarcely satisfied with the answer, further enquired, "Would it not take a million to be *plenty* of some things?" "Indeed I dare say it would; plenty is a very indefinite term."

"I could not touch brown bread," said one of the boys at the breakfast table, as the plate went round, both sorts being usually supplied. "Now if I were to introduce one single regulation," I replied, "I know you would not only *touch* brown bread, but *eat* it; and not only *eat* it, but *like* it; and not only *like* it, but *ask for more*." Some surprise being expressed at this declaration, I continued—"This would be effected simply by keeping you for some time without food, and then giving you this bread to eat." I illustrated this by the following remark. "As I passed by a farm yard the other day, I saw some storks eating *straw*, and apparently enjoying it. Now if these had been allowed meal and potatoes, or good hay every day, they would all have said, as you have said of brown bread, 'I cannot touch straw.'"

The young children have each a money box, with a little hole in the lid, always kept locked, and I keep the keys. One of them placed his box wrong side up, and when asked the reason, I was much amused with the answer. He said, it was "to prevent the mice getting in at the hole to eat the money."—"How many fathers have you?" said I to the children one morning. "Two," was the answer from some of the children; "one here and one in heaven." "And have we not two mothers?" rejoined a little one that had been listening to the conversation.—Sometimes, to amuse themselves, they will make boats of paper; establish a shop, and sell a variety of goods; but, amongst all their inventions, I was most amused the other day at the erection of a temporary gallows!

"How much would a factory cost?" said young James, as we were walking at the outside of the town. "I don't know," was my reply; "it depends upon the size." "Well, but how much would *that* cost?" pointing to one building on an eminence just by. "I suppose it might cost ten thousand pounds." This was followed by a pause; and after he had taken a run along the green, he resumed the subject, evidently proving, that in his way he had been making his calculation as to the probability of his becoming the owner of a factory! "Father," he resumed, "how much should I be short of having enough to pay for that factory?" "Why, how much have you, James?" "I have half a crown and twopence halfpenny." "Why, my darling, that would be nothing towards it. Did I not tell you that it would cost ten thousand pounds, and it takes twenty shillings to make only one pound." James expressed his amazement at the amount, and the subject dropped.

HOLIDAYS.

THE days originally appointed to commemorate important events connected with the history of Jesus Christ, and which doubtless were observed in a manner *consistent* with those events, are now, of all others, the times for revelling and wickedness. Indeed they are regarded at best by most people, as *play-days*, and observed accordingly. These remarks apply to Christmas Day, Good Friday, Easter Sunday, and Whit Monday. I am decidedly in favour of periods of relaxation for the working people; but unless the observance of *these* days bore a more striking resemblance to the events, I think it would be much better to discontinue their observance altogether, and allow the expected periods of relaxation at other seasons. Can we say that the present observance of Good Friday is calculated to impress the mind with the painful agonies and dying groans of the Son of God? Is the revelry and drunkenness of Easter Sunday a right memorial of the resurrection of the Saviour? And the same remarks apply to Christmas Day and Whit Monday. But while parents and children are so *divided*, and the latter permitted to rove abroad without the check of their parents' example; and while the pastors and the people are

estranged from each other, and the latter left unwatched and uncontrolled, to do as seemeth good in their own eyes, no wonder they should forget the import of these memorable days, and spend the same in vice and folly.

THE CORONATION.

WITH what various feelings different individuals contemplate the approaching coronation! The unreflecting think merely of a holiday; the epicure feasts his imagination on the delicacies and delights of a public banquet; the drunkard wallows, by anticipation, in an excessive indulgence of a grovelling and degraded appetite; the sheer drudge of mammon calculates the amount of gold which will change owners; the curious and trifling hail a grand procession and a splendid pageant; the philanthropist considers the good which might be effected by a more benevolent application of the many means of happiness which will be used only for vain show or empty magnificence; the patriot looks forward with deep interest and careful anxiety to the future political course of our young queen; the Christian, with the wide embrace of an enlarged and purified heart, invokes the blessing of the Almighty, breathing the fervent prayer that His hand may always guide, and His grace direct both queen and people; and a thousand other thoughts and feelings, hopes and fears, prospects of triumph and dread of disappointment, of every hue, and of every colour, and of every shape agitate the bosoms of thousands of Her Majesty's subjects. Nor can it be otherwise; however cold, and indifferent, and phlegmatic the disposition, some feeling or other stronger and more excited than the ordinary current of our impulses, must be experienced. Strange indeed must be the constitution of that man who can contemplate the event with perfect apathy. A young and lovely queen, the descendant of an ancient race, almost the youngest of a family which has been the reigning dynasty for a long and prosperous period: a female, too, in all the inexperience of youth, with the buoyance of spirit and elasticity of mind which unsubdued impulses and the boundless means of gratifying every wish must create, called to the helm of state, and destined to administer the affairs of the greatest nation upon earth, is truly a subject of no light consideration. What a picture it presents to the mind's eye! a girl of eighteen, in all the freshness and vigour of opening womanhood, at an age when others of her sex are scarcely called upon for more than to decide on the relative merits of a ribbon, or to determine the comparative claims of two fashionable milliners is called by the decrees of an inscrutable, but a wise and good Providence, to elect from the great and wise and noble of the land those who are to be her instruments in protecting the interests and guiding the destinies of this vast empire of millions of human beings. Nor can the event be reflected on without a deep and even painful interest respecting the queen personally. Young as she is, in all the freshness and strength of her feelings, how often must the genial current of her affections be arrested by the dignity of station; the warm and gushing sympathies of her nature, chilled by the etiquette of rank; the frank and candid outpouring of the soul, checked by the conventionalism which surrounds royalty; the cheerful laughter and the rational vivacity of her years be clouded and darkened by the cares and anxieties which dwell within the diadem of majesty. And how coldly and witheringly must all this fall upon the young and unsophisticated heart of nature! Little to be envied, indeed, are the baubles, and honours, and splendours, and magnificence, and power of a throne, when their vast cost is considered—the thralldom or extinction of the finer, and purer, and brighter affections of our nature.

But it is not my intention to enter into a discussion of either the lighter or more serious feelings which the coronation calls forth; nor to weigh in the balance of philosophy, the benefits and ills, advantages and disadvantages which royalty bring to its possessor. It is enough for me to suggest topics of thought, which the reader may weave for himself into a web of any sort, long or short, grave or gay, serious or grotesque, as his own humour or fancy may dictate. I turn *my* speculations all sorts of ways; but I confess that a very large proportion runs in one particular direction.

It happens that I have an inordinately strong attachment to the beholding of great numbers of happy faces in one large group, and seeing the rays from glad hearts beaming upon smiling countenances. The pleasure and happiness so plentifully shed around, seem to have such a quiet way of creeping irresistibly and unsuspectingly upon one's self, and bringing one, as if it were by some attractive power of sympathy, or some natural affinity of feeling, or some other inexplicable means, to become like those around us, that I am almost led to hunt out from amongst all the possible chances which public or private, national or local events may throw in my way, for some fair pretext to call a "gathering," so that I may enjoy my favourite pastime. Perhaps it may be said I am selfish in this:—be it so—yet it must be allowed that I cannot minister to this my own especial enjoyment, without, at the same time, contributing, at least in an equal degree, to the enjoyment of others; because, I have first to create in them that pleasure which I wish to enjoy myself: thus the more selfish I am, the greater effort must I make to render others happy. I wish all selfishness operated in the same way; and if any man will first make *me* happy in order that I in turn may make *him* happy, I will not grudge, but give him a hearty welcome to all the happiness I confer on him.

Well, then, my scheme is simply this, that *every Tee-total Abstinence Society in the empire shall hold a tea party, on the day on which Her Majesty is crowned.* It may be asked—it has been asked of me, why? I ask, why not? This mode of commemoration will be at least as sensible, as social, as joyous, as innocent, and at least as cheap as the ordinary mode of celebrating such an event; and I am quite sure that a cool head and a healthful stomach on the following day, will cause at most no more pain, no more regret, no more rebuke of conscience, and no more expense to get them into order, than what follows the usual method. But we have great advantages over the wine bibbers, which, if *their* meeting together on the occasion be justifiable, renders *our* meeting together praiseworthy, if not a duty. In the first place, we are neither afraid nor ashamed, but delighted, to have the company of the loveliest, purest, best of creation—the ladies. If to cultivate refinement, delicacy, and all the brighter and more elevated sentiments and feelings of our nature be of any value, the company of females is no slight advantage; and, as a test of the moral tone and propriety which pervade *our* meetings, I hold this as a triumphant and decisive indication in our favour. Secondly, we can talk and sing, and laugh and joke, as loud as we like and as long as we like, without fearing that any subtle spirit will creep into our cranium and make us talk nonsense, or quarrel with our neighbour, or shew ourselves foolish and crazed either within doors or in the gutter—and *that* is something for a being who vaunts that he is one of the lords of the creation, and superior to the brutes—though *they* never get drunk. Thirdly, we can open the meeting with prayer, and close it with thanksgiving, to Him whose eyes are too pure to behold iniquity, and we can dare to ask His blessing upon our proceedings. Can any one say thus of our usual coronation meetings? Other advantages, both numerous and important, might be pointed out, but these are sufficient to answer the question, Why?

Neither my time nor my space will permit me to enter fully, in the present paper, into the reasons why abstinence societies ought, out of a consideration to their own welfare as societies, to hold meetings on the Coronation Day. No doubt many will readily suggest themselves, and I will therefore confine my present remarks to one or two of the more prominent, leaving myself at liberty, should it be necessary, to introduce others in a subsequent paper.

The Coronation Day will be kept as a general holiday. All persons not connected with our societies will have varied and abundant means of passing the day with company suited to their respective tastes and dispositions, whilst our members cannot be fairly said to have the same chance, unless we have meetings of our societies, and they will be therefore either tied out in a great measure from sharing the general hilarity, or driven to partake of it in company whose habits and usages are far from consonant

with their own. And unless some means of enjoyment consistent with our pledge be provided, what may be the effect of the innumerable temptations which will offer themselves to our weaker members? This I consider a very important consideration, and quite sufficient to determine the question without further discussion. Again, it is as certain as any future event can be, that the female portion of our population, not members, will crowd to our meetings in considerable numbers; and who can guess in how many honest and faithful bosoms good seed may be sown to a future harvest—in some twenty, in some sixty, and in some a hundred fold? And if *they* take up our cause, depend upon it that the sterner sex, with all its pride of rule and scorn of petticoat-government or Queen-street residence, will soon find its account in acquiescence and quietly taking

"The good the gods provide."

Should you deem my scheme practicable and desirable, you will, perhaps, give it your powerful advocacy, and if you will do so, I promise you, as a retaining fee, an exemption from wading through any more of my effusions on the subject.

T. R. Y.

THE DANGER OF WINDOW CLEANING.

I ALWAYS feel alarmed when I see a boy perched on the stone or on the glazier's horse, cleaning the outside of a window. There is one just now at the opposite side of the way, cleaning the windows of the third story. To see him sit, kneel, and turn himself on the narrow board, and creep through the window opening, makes one shiver with fear. Accidents of a serious nature are sure to occur from a plan so dangerous as this. I noticed that a lady has offered a considerable sum to the person who shall invent the best machine for sweeping chimneys; and dangerous as "climbing" may be, this, in my opinion, is equally so. Besides there are more windows than chimneys, and they want cleaning much oftener. Window cleaning, instead of being performed by painters' boys, might be a distinct branch, and if a person were to start, with a suitable case to stand in, he would be well supported; the charge might be reduced, and much of the present danger avoided. However, as a protection to life and limb, I hope a new instrument will be invented, which will not only insure safety, but by cheapening the work, will take away the temptation to employ female servants to do the work. It is true the windows may be hung so as to render all this unnecessary, but in by far the greater number of cases the windows are so fixed as to require cleaning by persons standing at the outside.

THE MORALITY OF OPINION.

"YOUR opinions are immoral, dangerous, detestable," said Mr. Pope, with great indignation, ere he had half heard out the sentiments of an elderly gentleman, who happened to entertain views dissimilar to his own. Like too many of mankind, he readily owned that he was fallible, and might possibly be in the wrong, but always spoke of his own peculiar notions, no matter on what subject, as if there could be no more doubt of their being right than there can be that every thing living will die. Consequently he had as little patience with those who were in opinion opposed to him, as a hungry lion has when a piece of beef is held within a few inches of the bars of his den. The aged philosopher perceiving Mr. Pope to be labouring under the common mischievous mistake respecting differences of opinion, was too strongly moved by benevolent compassion, and too anxious to do good to meet obstinacy with obstinacy, and angry self sufficiency with words and tones emanating from the same unholy feelings. He therefore mildly inquired how the diversities of human opinions could be accounted for.

"Accounted for!" exclaimed Mr. Pope, in a loud tone, uttered with a fierce and contemptuous look; it is most easily accounted for. Men generally hate the truth. They are headstrong, proud, and wilfully blind. Hence they fall into every species of monstrous, erroneous, and destructive opinions."

"But my good friend," said the sedate elder, "you have now

only urged against others what each one of those who think differently from you, might with the very same contempt of you, and with equally good reason, and apparent justice, urge against the views which you espouse. But I think you will, on very slight reflection, perceive that we by no means act a friendly part towards even our own opinions, when we fiercely impugn the motives, mercilessly tax the sincerity, and dogmatically denounce the feelings and judgment of those whose sentiments wear an aspect dissimilar to that of our own. Usually, if not universally, this mode of trying to convince men that they are wrong, is succeeded by a failure as complete as that which followed the attempt of the builders of Babel, to ascend by brick and mortar to heaven."

Mr. Pope was, for a moment, evidently at fault for a reply to these remarks, that would satisfy even his own mind; but like a true member of that large fraternity of perverted human minds, that though convinced, can argue still in direct opposition to those noble feelings of man's nature which despite the clouds of ignorance, the mists of mannerism, and the damps of self-delusion, ever and anon burst forth in beaming benevolence, he at length commenced a sort of random attack on what he termed libertinism of opinion, and laxity of faith, and had just managed to prepare the way for a vindication of the unsparing severity, and unmeasured condemnation which he was in the constant habit of pouring all around him, on those who belonged not to his political and theological party, when an accident happened, which more than a thousand fine drawn arguments demonstrated that there is a spirit in man, which, when fully aroused and stimulated to put forth its heaven bestowed potency, dispels all metaphysical quibbles and sectarian distinctions, as the mountain torrent sweeps away the motes that fall into its course. A poor man, passing by, leading a girl under three years of age, and carrying in his arms a boy sixteen months old, dropped down in a fainting fit, occasioned by want of food and the effect of cold, and considerably bruised not only himself but both the little motherless children who lay crying by the side of their insensible father.

The parties engaged in the discussion, and several persons who were listening to them, rushed as by one feeling to the aid of the fallen sufferer. No one thought of asking what sect he belonged to, or what opinions he might be known to have entertained, ere the commands of the strong sympathies within were obeyed. The one only thought that possessed every head, and sent a new impulse to every heart, was the desire to help the distressed. Soon was the fainting frame raised from the ground, and, with the little ones, conveyed to within doors, and bountifully supplied with those necessities and comforts to which they had long been strangers. And although in the course of conversation which ensued between the resuscitated man and his benefactors, it came out that his ideas on both politics and religion were at direct variance with those of Mr. Pope, yet the latter continued, notwithstanding, to luxuriate without restraint, on the good which he had been able to confer on a needy and destitute fellow-creature.

When the grateful father and his two children had taken their leave, after having, more in language of looks than in that of the tongue, poured forth blessings on the benevolent, Mr. Spring, the elderly gentleman, thus addressed the company around him, "You see, my friends, that Mr. Pope is like thousands besides, better than his creed. His professed opinions are exclusive and contracted. But his heart, too potent for his head, bursts the fetters attempted to be fastened about it by theory, and despite the supposed erroneous sentiments of the wretched, diffuses itself in holy philanthropy over the barren wastes of want. Now this is what I call true goodness and pure religion.

*"For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right."*

So sings the bard whose name you bear. What say you, Mr. Pope?"

"Why I must confess, that the pleasure arising from mere speculative notions is nothing but vanity, when compared with the exquisite delight of doing good. But Sir, as you asked me what occasioned so much conflict of opinion, and I now suppose you cannot deem the reply I gave at all satisfactory, you will perhaps

favour us with your account of the matter, for it may interest and benefit more than myself."

With this reasonable request, Mr. Spring most readily complied. At some length he first proved by incontestable evidence, that no two human minds can be, by any circumstances or training, raised to exactly the same standard of perception and reflection; and consequently, external objects, and hypothetical propositions, cannot possibly affect any two minds precisely in the same way, and produce the identical opinion in one, that has been impressed upon the other. He next dwelt strongly on the fact, that variety, without measure or end, marks the works of creation, as a resistless proof, that the Creator must have designed to educe real concord from seeming confusion. And having established it as a fundamental truth that men are so constituted by their Maker, that they must necessarily differ in opinion, he considered it an inevitable conclusion, that the Being who so formed man, must have intended to effect that good by these natural mental dissimilarities, which could not result from an arrangement of the intellectual faculties compelling a perfectly monotonous uniformity of opinion.

"Why then," said Mr. Pope, "it must follow, that to be angry with men and condemn them for differing from us, must be to be angry with God and to condemn him for making men to differ; and to try to compel an uniformity of opinion, must be, to attempt an invasion of nature's laws, and to fight against Omnipotence."

"Unquestionably so," replied Mr. Spring, "and what is more, those who would force others into their notions, were that possible, not only assume, at least practically, that they are the infallible judges of truth and error, but their actions testify, that they deem themselves wiser than their Creator."

"But can you point out," inquired Mr. Pope, "any great moral advantages, that either do, or might flow from differences of opinion?"

"Undoubtedly, I believe I easily can, or I should not have taken my stand on the ground which I occupy."

The company having given clear indications of a desire to hear the matter out, Mr. Spring went on to a considerable length to show that it is by differences of opinion that truth is elicited, and the best rules of virtue ascertained;—that discussion and inquiry are promoted, and that reasoning itself is sustained. But for dissimilarity of sentiment, there could, he maintained, be no need of searching, trying, and proving all things, and exercising thought in order to judge what is right; and he further alleged that it is from the same stimulant that those beneficial effects result, which we all admit to be laudable emulations. Thus the agitation of mind by the varying winds of opinion, he considered, to be as essentially necessary to the healthy condition of intellect, the wholesome state of morals, and the freshness and vigour of human enjoyment, as the action and re-action of the ocean's waters are to the balance and salubrity of the world.

In these views, with some slight modifications, each of the audience concurred. And one of them entered upon a further illustration of the principle that had been laid down, by remarking that as he did not quarrel with one man for not being able to write as well as himself, condemn another for inability to sing, and reprobate a third for a deficiency of painting and poetic talent, it appeared to him the most monstrously absurd thing in the world to blame, anathematize, and persecute one another for those mental differences which interdicted the adoption of the same articles of faith. Besides, it was to him a plain matter-of-fact case, that as no man could possibly believe that to be true which his reason and feelings assured him was false, each man's opinions must be to him the truth and their opposites error; and consequently it was impossible that any man could embrace any opinions, no matter how directly the reverse of verity, because he hated truth. Every erring man was such because he took his error to be truth, and therefore loved it as truth, and the truth to be error, and therefore hated it as error; and hence every man actually loved what he deemed true, and hated that only which he conceived to be false: and if involuntary error be a crime, then it

is criminal to love and cherish that which is conscientiously believed to be true. And if this were admitted, he was utterly at a loss for any safe and satisfactory test by which any man whatever could be proved innocent of the crimes of involuntary error, and hatred of truth.

After some general observations the party separated, not indeed of one opinion in all things, but assenting to the proposition of Mr. Spring, that if men would but agree to differ, and differ in true Christian benevolence, dissimilarities of opinion would become the choicest blessings of humanity. C.

FREE TRADE IN LETTER CARRYING.

Of the abuses in the post office department, we have ample evidence in the accounts already published. The principle upon which the present exorbitant postage is charged, is so bad, that evasions are certain to be practised to an enormous extent. It is well known that most tradesmen have letters constantly by them, waiting the chance of some friend, or, are weekly and even daily sending by persons who are willing to do them this service. Indeed, where is the traveller that is not honoured with the duties of a gratuitous letter carrier? Who could calculate the number of letters carried reciprocally betwixt Preston and Manchester, by private hands, in a single week? And it is well known that those who take occasional trips to London, are beset with friends several days previous to their departure, asking the favour of sending a letter or a small parcel. An immense number of letters are sent by common carriers and coachmen, with a cord tied round, or inclosed in a bit of brown paper. Many are forwarded in bundles to a distant destination, where some friend puts them into the post office. Members of Parliament are teased with double and treble inclosures, the writers requesting that they would indorse and forward them to some friend. But of all the modes of evading the post office charge, that of making *newspapers* the bearers of communications, or, in other words, substituting them for letters, is perhaps the most general, and at any rate the most questionable in a moral point of view. The obvious inconsistency of reducing the charge for carrying a large printed sheet, called a newspaper, the size and weight of eight sheets of common letter paper, to a penny, and keeping up the old price for letters, leaving a disparity in many cases as 60 to 1, was sure to stimulate invention as to the easiest methods of evasion. It would be impossible to get at all the *secret* modes of communicating by newspapers, to avoid the letter tax. With some tradesmen the receipt of remittances which simply require an acknowledgment, is regularly made by sending an old newspaper; and when the amount is necessary to be acknowledged, various marks can be invented for that purpose. Persons who send off goods to agents, indicate the day they are forwarded by the same method. Various modes and marks are adopted in addressing the papers, understood by the parties, for the purpose of conveying information. A method of writing with a material invisible to common inspection, but quite legible when held for some time to the fire, has been long known and extensively practised. Within a short time, I have seen five newspapers received with *inclosures* or something to that effect, in order to evade the postage. One contained a single line, written in the folded margin, requesting that no more goods should be sent; three of them contained short slips of paper, carefully placed in the inside of the upper folding of a quarto paper, closely written; in the fifth was inclosed a small periodical, published in Ireland. I have no doubt that in this way correspondence to an immense extent is carried on; and as to detection, such is the immense number of papers now passing through the post, that it is impossible for any individual to pretend to examine any proportion of them; and could that be done, and a charge made accordingly, the paper is refused, and as it is not known by whom it was sent, where is the remedy? If a man received from London such a valueless article as a return bill, he is charged 2s. 9d.—the letter, the bill, and a bit of paper about an inch square, noticing its being dishonoured, making three—although not all equal to a foolscap sheet of paper; but if the same individual re-

ceive a newspaper, eight times the size and weight, he is charged a penny!

That a deduction ought to be made is evident, and that unless government are carrying newspapers at a great loss, letters ought to be carried at the same price. But I think there is a better remedy than a mere reduction in price, though one which I have not yet seen suggested, that is *throwing the letter carrying trade entirely open*, and allowing any person or any company of persons to carry letters on such terms as they may think proper. I deem it a mistaken notion to confide the whole trade of carrying letters to government, and to give them the monopoly. For anything I see, they might as well have the monopoly of carrying parcels or passengers; and we might just as well wait the orders of some *Coach Master General* as to when we shall start on journeys, and when we shall arrive, and what fare we shall pay, as we do at present in reference to our letters. I suppose it is considered that the carrying of letters is like the printing of the Scriptures, the forming of a religion, or the educating of the people, that it can be effected by no party so well or so cheap as government! If, however, experience is to guide us, I imagine that many persons will feel a strong disposition to dissent from this opinion. The simple remedy, therefore, is, to allow every man that which one would suppose was his unquestioned right—the liberty to carry, or cause to be carried, a piece of paper sealed, from one town to another, for any charge he may think proper to make. This of all others is the fairest method of bringing down, to the lowest remunerating point, the charge for postage.

If it be said that the carrying of parcels by coaches, &c., at present, gives us no flattering earnest of the effect of free trade in letter carrying, I admit the fact, but I attribute this also principally to the monopoly already referred to. From the interference of this monopoly and other causes, so limited has been the number of packages hitherto sent, that instead of leading to the formation of *distinct parcel offices*, the conveyance of parcels has been considered simply as a profitable appendage to the coaching business, to the great inconvenience and loss of the public. I have several times thought of starting an office exclusively for parcels, and had it not been for an apprehended interference from the post office, most likely it would have been long since in operation. I am confident I could make it pay well, without charging one fourth of the coach office prices, not to mention other accommodations which such an establishment would possess.

The subject is, however, receiving great attention in very influential quarters, and as some change is almost certain to take place, these hints may not be altogether without their use. I do hope that a post office reform will be effected, and that speedily; for where evasion is encouraged, the principles of morality are tampered with, and this by repetition soon forms a habit. A reduction in the charge to 1d., or even to 1½d., will be felt as a great boon to the poor. They are not only unable to pay the present extravagant demand for postage, but have fewer opportunities than others of forwarding their letters free. All friends of knowledge, of civilization, and kindness among kindred, must be advocates of post office reform.

BELL REFORM.

I LATELY read a project for ringing church bells by steam; the power to be supplied by an engine, and the sounds to be modulated by keys similar to those of an organ. I see nothing visionary in this; and it may probably have advantages in favour of morals—dispensing with a certain amount of manual labour on Sundays, and affording fewer facilities for intoxication.

I am exceedingly fond of hearing the sound of the bells, when judiciously rung, but I had always my misgivings as to the propriety of six or eight men being employed ringing the bells in the middle of the Sabbath forenoon, simply as it would seem, for the purpose of calling the people to worship. In all our large towns, I will undertake to say, the people are as prompt in their attendance at the churches and chapels where there is no call by the bells, as where the “first and second peal” and “the parson’s

bell," are rung in due order. If a notice be requisite, one bell is as good as eight. About seven and twenty years ago I learned to ring, but young as I was, I had a notion, when six of us used to strip off our coats to ring the parish bells at Walton, on the Sunday forenoon, that it was not very consistent with the command that forbids to do any work on the Sabbath day. And it is certainly neither an act of necessity or mercy.

In reference to the promotion of sobriety, I have had more than one opportunity of witnessing the loose and dissipated habits of some who have been connected with the steeple. During the first year of my learning, our fines were suffered to accumulate till Christmas, when I witnessed a most disgraceful scene of excess over spending the money. Surely ringers, singers, organists, clerks, sextons, and all officials belonging to the house of God, ought to be patterns of purity; where this is not the case, such should be duly admonished; and in case of non-reformation, be removed as a scandal to religion.

It is somewhat remarkable that hitherto the tower for the bells has been exclusively the church steeple. For the same reason, perhaps, the ground for interring the dead, for a long time, was exclusively the church yard; but as cemeteries have destroyed the monopoly in one case, may we not hope that an innovation will shortly take place in reference to the other? As a portion of the secular affairs of the world is being every year taken from the hands of the church and the clergy, it is but pursuing the same correct principle to relieve them from the expence, and especially the control of the bells. For anything I see, a religious teacher has as much to do with the mail coaches as he ought to have with the ringing of the bells. Like the markets, public buildings, &c., they ought more properly to belong to civic bodies or public companies, and the most suitable place for fixing them would be some tower erected on purpose, and not in any apartment attached to a place of worship. With these changes, I should like to see every town and village in possession of a set of bells to be rung merrily on all festive and joyous occasions, either by *hand* or by *steam*, provided perfect sobriety was observed.

PERSONAL CLEANLINESS.

EVERY day's observation confirms me in the opinion that nothing is more neglected among working people than *personal cleanliness*. Were we guided by our own feelings, or did we condescend to take lessons from the inferior animals, we should at any rate keep a clean skin. Instead of assisting nature to throw off the perspirable matter, by cleanliness, so defective is the instruction given to the mass of the people, that many do not even know what perspiration means, excepting as it appears in the shape of *sweat*. Not one in ten whom we meet in the street even keeps his face well washed, not to mention all the rest of the body; and hence, like all other bad habits long indulged, a strong effort will be required to overcome it. Although the effects of dirt are constantly felt by many in that dulness and lassitude which they experience, yet such would regard an obligation imposed upon them to wash daily as a severe task. I remember a spinner who, when out of work, took a temperance tour through several towns in Lancashire, observing on his return, "I was well received, had slippers for my feet, plenty of meat, and capital feather beds to lie on, but what punished me most was, I was obliged to wash every morning." Some persons never wash more than once a week, and even then only their hands and face. Frequent ablutions are as essential to the health of the aged as the young, for it has been observed in reference to them "that the matter ejected through the pores is more impure than in youth, and therefore more likely to be hurtful if suffered to remain in contact with the body, and that washing not only prevents diseases of the skin, but imparts a freshness and an elasticity to the whole economy." If more than one half of what we eat passes off in the shape of vapour from the lungs and through pores of the skin, how anxious should every person be who regards his health to prevent every obstruction. The perspiration being *invisible*, like the air we breathe, men pay little or no attention to it. Yet such is the evaporation, that could we

see ourselves through a microscope, we should appear as enveloped in a cloud. Of course when the clothes get so charged that they will receive no more, that which is excreted must either remain on the skin or become again absorbed, either of which tend to produce disease.

It is usual with the better sort of mothers to wash the bodies of infants all over with cold water; and this is said to be necessary to "harden them." This is scarcely continued till the child gets twelve months old. Thence up to about the age of seven they are washed in the mug or tub every Saturday night, before going to bed. Afterwards they are left mostly to themselves, "being too big to be washed with the children;" except now and then that the mother happens to give them what she calls "a good washing"—about the *cars*, *neck*, &c., which, through their neglect, had become "set in with dirt." Advancing a few years older, unless under the watchful eye of careful parents, they are left to themselves, and they soon fall into the usually slothful habit of neglecting washing nearly altogether. Now the early process is correct, and why people should discontinue their washing as they increase in age, can only be accounted for by the prevalence of ignorance, indolence, or bad example. We have a class of artisans called "the unwashed," but really if this is meant to be taken literally, I wonder they do not spurn the appellation, and try to prove at the same time by practice that they are libelled by its application. Supposing they were designated "the unclean," a term perfectly synonymous, would they not feel indignant at the application?

The want of accommodation in poor people's houses is a great impediment in the way of cleanliness. Some families have but one apartment for cooking, cleaning, washing, and every other requisite operation. Some have a single back apartment, and others are favoured with a small yard. With all these inconveniences, still greater attention might be paid to personal cleanliness than there is at present. I have long lamented the entire want of any arrangement for this in their bed rooms. Even in houses where you find a £7. clock, and a £5. chest of drawers, with other articles corresponding, you will not find up stairs anything in the shape of a wash stand. And although for *casual* washing the back kitchen or yard may be preferable, I maintain that when families consist of both males and females, *decency* cannot be maintained without either a dressing room or *bed room* convenience for washing. The value of a two days' fuddle, with many workmen, would procure all the requisites for the latter. These consist simply of a *stand*, which may be plain or otherwise, and may vary in price from 4s. to 12s., a bason, white, blue or brown, a vessel for water, which may be of tin or earthenware, and another to receive slops, a little soap, and a towel. In a very plain style I could furnish these additional articles for about seven shillings. Of course, when the parties can afford, I would advise superior articles; but the whole in a decent style, could be procured for a pound. Who would grudge such a sum to promote the comfort, decency, and health of a family?

This being secured, I would insist at least upon all washing their hands and face at least once a day. If in addition to this the trunk of the body be washed and sponged, and well rubbed, it would be found highly beneficial. The feet and legs should also be frequently washed, for attention to these is as necessary to health as the other parts of the body. Bathing the whole body frequently, either in cold or tepid water, would be found highly conducive to health, and where there are cheap baths erected, the people by all means should avail themselves of the advantage; and where such are not already established, it is hoped that shortly they will be erected. We have dispensaries, hospitals, and houses of recovery, and indeed all kinds of institutions for curing disease and punishing crime; but by some infatuation or other we never seem to hit upon the proper plans of *preventing* these evils. Every factory at least should have two baths, one for males and the other for females; and it should be made a condition that all employed should bath at least once a week. If any difficulty existed in carrying this into effect, from the opposition or indifference of the people, let the baths be so fixed that the road

from the pay office on a Saturday afternoon would oblige them to go through the water! The effect of this would soon be seen in the improved health, especially of the boys. That the boys working in factories are less healthy than girls, is sufficiently visible; and medical men have accounted for this by the circumstance that the girls wash so much oftener than boys. If the people in factories would but bestow as much labour in cleaning themselves as they are obliged to bestow upon the machinery—if the servant who polishes the chairs and tables, and rubs the flag floor, would but bestow the same labour upon herself, the benefit would soon be obvious.

I do hope the friends of health, decency, and morals will frequently urge this subject upon the attention of all classes; for it is only by repeatedly bringing the matter before them in the shape of admonitions, lectures, &c., that an impression can be produced. I sent the other day, a lot of temperance sheets to one of the British schools, with instructions to give them to all the boys who came to school clean; and as another experiment, I purpose attending at certain parts of the town on Sunday mornings, principally in the back streets, to distribute papers to all boys and girls who are washed and clean, but to none else.

WHITEWASHING COTTAGES.

TO THE OWNERS OF COTTAGES.—Just allow me to remind you of a service which you might now do to your tenants, at a trifling expence, and which would be very acceptable, especially to those who live in cellars—I mean whitewashing or colouring the inside walls of your cottages. This is a very seasonable time; the expence would not be much; and as it will both add to the health and comfort of your tenants, you may expect that they will not only be better able, but more disposed to pay their rents. Whitewashing is not only a comfort in itself, but is highly productive of general cleanliness; it leads to the removal of filth or dirt which may have accumulated about the beds or behind the furniture. If one proprietor should start thus to cleanse and beautify his cottages, others would be induced to follow his example; and indeed if I were you, I should be ashamed to be the owner of houses, which being dirty and filthy, are forbidding to every visitor, and likely to produce infectious diseases. Let me intreat you to begin this month, and, oh, what a pleasure it will be to your poor tenants to have a sweet, clean, tidy cottage!

THE PHILOSOPHY OF PINS.

How many occasions of instruction do we daily omit to avail ourselves of, and how frequently do we pervert such occasions to unworthy purposes. How liable are we to forget that every atom of the universe is a text, and every article of our household a homily. Let us hit upon an instance, and see if we can gather a lesson, from a very trifling theme. Pins are curious little things on which to philosophize, and yet our female population are very much beholden to them; but how very few derive any advantage from pins beyond a temporary concinnity of garment—the support of an apron—or the adhesion of a neckerchief; they are thoughtlessly stuck in at morning, and carelessly pulled out at night, without being suffered to commune with either the morals or the intellect.

Now there is not a pin in a tailor's arm, not one that contributes to the annual groat of a miser, but might teach our wisest generations a lesson.

Let us divide the pin into matter and form, and we shall perceive that it is the form alone that constitutes it a pin. Time was, when it slumbered in the chaos of brazen wire, amid the multitude of concentric circles, cycles, and epicycles. Time was, too, when that wire was molten in the surface—when the solid brass became as water, and rushed from its ore with a glowing rapidity. At what particular time this took place we know not; what strange mutations the metals may have undergone, we cannot conjecture. It may have shone on the breast of Achilles, or ejected the spirit of Hector. Who knows but it may have parliken of the

sacredness of Solomon's lavers, or have gleamed destruction in the mirror of Archimedes?

From form, then, is derived disgrace or dignity, of which the poor passive matter is but the involuntary recipient; yet forms are all fleeting changeable creatures, of time and circumstance, will and fancy: there is nothing that abides but a brute inert mass, and even that has no existence at any time, but in the form it then bears, or the forms to which it is subject.

Just like this pin is man. Once he was, while yet he was not, even in the earth, from whence the fiery spirit which pervades all nature, and contains in itself the forms and living principles of all things, summoned him to life and consciousness. How various his subsequent fates! how high his exaltation! how sacred his offices; how brilliant his genius! how terrible his valour! Yet still the poor human animal is the same clod of earth, is the same mass of bullion, that is sown by the seeds that float in the atmosphere of circumstance, and stamped by the dies of education and example.

See man in decline, in the super-civilization of social life. He is sunk to a pin. His sole solidity is brazen impudence. His outside mercurial glitter, a counterfeit polish as deleterious as it is attractive; composed of changeable fashions, that glide away like quicksilver, and, like quicksilver, are so excellent to denote the changes of the season.

Consider the head of a pin. Does it not resemble those royal personages which the English were formerly in the habit of importing from foreign parts to govern them? For, observe, it is no part of the pin, but superinduced upon it,—a mere exotic—a naturalized alien; or like the noses of Taliacotius, adapted to supply natural or contingent deficiencies. It is a common remark upon a person of moderate intellects, that he has a head and so has a pin; but I believe it is to our national, rather than our individual heads that this is meant to be applied; for what similarity can there exist between the silliest head that grows between a pair of shoulders, and an adventitious nob, owing its caprice wholly to the convenience or caprice of the pin maker? But if the public head be intended, the analogy is strong enough for a commentation on the Apocalypse. A foreign prince, by the wisdom of parliament, became united to the headless trunk of a nation; royalty has become part of us by force of time and adhesion. Yea, the very part from which our rulers tell us we derive honour and usefulness.

But if the head be thus dignified, shall the point want respect, without which, the head were no head, and the shaft of no value, though in relation to these noble members, it is but the tail? Is it not the operative artificer, the pioneer to clear the way, the herald to announce, the warrior to subdue opposition. How aptly does this little javelin typify the frame of human society. What would the head of the pin be without its point, and the point without the head,—what were the labourer without the ruler, or the ruler without the labourer.

There is one more resemblance I would fain suppress, did not truth call for its statement. That pin may long glitter in the orderly rank of the paper, or repose in the soft security of the cushion; it may fix itself on the bosom of beauty, or support the cumbrous honours of beauty's train; but an end is predestined to its glories, and Abasement the *minor* shall seize the possession from Pride the *trustee*. It shall one day be broken, lost, trampled under foot and forgotten; its slender length, which is now as straight as the arrow of Cupid, shall become as crooked as his bow, and it shall share the fate which has ever befallen, and will ever await decrepid demireps and exploded patriots.

L.

PRINCIPLES OF PHRENOLOGY—OBJECTION CONSIDERED.

FOURTH ARTICLE.

THE organs of the animal propensities are situated at the base of the brain, those of the moral sentiments occupy its superior region, whilst, in its anterior lobe, are resident the organs of the intellectual powers. But though from the situation of the different organs, it appears that they are symmetrically arranged, yet this arrangement was not, as has been asserted by those who are guilt-

less of all knowledge of the history of phrenology, first formed in the mind of Gall, and then observations made for the purpose of establishing its truth; but first one and then another of these organs was discovered, sometimes years passing away before the functions of two organs in close proximity were established, whilst the functions of cerebral portions remotely situated from each other, were, in a less period of time, completely confirmed. It is not the fact, therefore, that Gall arbitrarily fixed the regions of the organs of the propensities, sentiments, and intellectual powers. Now, in their leading characteristics, the innate dispositions of different individuals depends upon the relative development of the cerebral regions just mentioned. When the organs of the animal propensities are more strongly developed than those of the moral sentiments, the individual thus constituted, will be strongly prone to seek the gratification of the inferior principles of his nature. When a person has the moral organs more largely developed than the organs of the animal propensities, the natural disposition of such an individual will dispose him to seek for comfort and happiness in the practice of religion and morality. But, in speaking of the predominant inclinations as they exist in the human mind, it must not be supposed that he who has paid attention to phrenology, can tell what a person with a certain development will do. No phrenologist, from the organization of the brain, can declare what the specific actions of a particular individual will be. We should bear in mind, therefore, that phrenologists do not speak of actions, but simply of the native tendencies to action. Some indeed have considered even this to be a strong objection to the science of phrenology; but if in reference to this question, we look at particular traits of character, we shall find that phrenology merely points out the cause of what every body admits to be in existence. Thus some are extremely fiery, others are very susceptible of applause; some are so benevolent that they cannot resist solicitations, and others are extremely prone to superstition. These and other varieties of human character are universally allowed to exist; and surely it is no great objection to a system that it points out the causes upon which such varieties depend.

If, then, it be true, that there is an intimate connexion betwixt the innate dispositions of individuals and the development of particular regions of the brain, it is obviously of importance to know, why all persons are not endowed with that species of organization which is the most favourable for intellectual and moral progress. What is the law by which the original cerebral development of children is regulated? It is scarcely necessary to observe, that the conformation of the brain is not determined by chance; that it is not just as it happens whether a person have a favourable organization or the reverse. The commonly received opinion is, that the dispositions of parents are, in a great measure, inherited by their children. If this be the case, of course, admitting phrenology to be true, the development of the brain of parents determines the development of the brain of their children. But this is scarcely in accordance with the fact; for we frequently find that persons, who distinguish themselves chiefly for their indulgence of the animal propensities, have children who manifest opposite dispositions. On the contrary, there are others who, being themselves uncontaminated by the grosser vices, have children whom no efforts of theirs can save from descending the downward path of degradation and wickedness. There can be no doubt that to a certain extent, the popular adage, "like father, like son," has its foundation in truth; but this is not the general law of cerebral development. The general law appears to be, that the prevailing dispositions of parents, at a given time, determines the cerebral development, and, consequently, the prevailing dispositions of their children. Thus, if a man and his wife for a series of years perform strictly their religious and moral duties, then the children which they will have, during this period, will be possessed of an organization upon which moral and religious impressions will be easily made; that is, the soil will be good, and with proper cultivation will produce good fruit. But if these persons should now deviate from their usual strictness and regularity; if they should allow any of the inferior propensities to obtain an undue degree of activity, then the

children which they will have, will suffer deterioration of their moral organization; thus verifying, in a most remarkable manner, the scripture phrase, that the sins of the father will be visited upon his children. It will be perceived that this law has no direct reference to the moral organization of the parents themselves; so that if a person has not a particularly excellent development of the moral organs himself, yet if he keep these in a state of constant and uniform activity, an improved cerebral development would be obtained by his children. The practical inference to which these observations lead, is, that parents, as they value the welfare, happiness and prosperity of their offspring, ought constantly to obey the intellectual, moral, and religious laws of the Creator, and not allow the animal propensities to obtain any inordinate degree of activity. If this truth could but be efficiently grafted upon the minds of parents; if it could be made a practical truth perpetually operating upon them, the next generation would be far better prepared than the present for the reception of moral and religious truth, and the condition of the world would be rapidly and materially improved.

Before closing these articles on the principles of phrenology, it may be as well to notice an objection which has not infrequently been urged against this science, namely, that its doctrines are inconsistent with those of Christianity. This objection has rarely been brought forward in such a shape and character as would enable phrenologists to bring their principles into close contact with the fundamentals of the Christian dispensation. In general, objectors have contented themselves with roundly asserting, that the progress of phrenology will be destructive of Christianity, or that their principles are incompatible; which general assertions, when translated into plain English, have usually been found to mean, that the objectors entertain certain speculative notions concerning men and salvation, and that as phrenology apparently clashes with these notions, it indisputably follows, that they are in the right and phrenology in the wrong. This is certainly an easy way of annihilating phrenology; but in entering upon the consideration of a scientific question, we should bear in mind, that we are not much concerned with what, at first view, appears to be the consequences of that question; but that what we have chiefly to determine is, whether the principles propounded be founded upon the solid and unchangeable basis of truth; and if, upon examination, this prove to be the case, then, their legitimate consequences, being true also, cannot be subversive of any existing truth. Thus, if phrenology and Christianity be both true, they must necessarily be in accordance; because to assert that phrenology and Christianity, though both true, are not in accordance with each other, would be to assert that truth is not in accordance with truth; or in other words, would be asserting that God is capable of acting in an irreconcilable and contradictory manner. For if truth be not in agreement with truth, then the author of truth is not in agreement with himself. But no one will be guilty of giving utterance to such an impious absurdity; and, therefore, if phrenology and Christianity be both true, they must necessarily be consentaneous; and this consentaneity, as to leading principles,—that is apart from all sectarian dogmas,—would cause to be numbered amongst its supporters men of every religious denomination, which is the fact.

But assuming phrenology to be untrue, its untruth is not proved, when it is asserted that its principles, if adopted, legitimately lead to certain consequences. If the principles be without foundation, of course, the logical consequences of those principles will be equally false; but the principles are not necessarily false because their legitimate consequences tend to the eradication of certain existing opinions; for these existing opinions may be erroneous, and their destruction would of course result from the diffusion of true principles. To prove phrenology to be untrue, it will be requisite to attack it, not by asserting that the science leads to certain dangerous consequences, but by demonstrating, that its fundamental principles have not their foundation in nature. If these principles be founded in nature, they cannot be dangerous to that which is true, they can only be dangerous to that which is false. W.

THE AUCTION.

Will you walk into the auction, for the sale is just begun,
And bid and buy, my masters all, before the lots are done;
Such wondrous curiosities were ne'er expos'd to view,
So I pray you pay attention while I read th' invent'ry through,
And walk into the Auction.

LOT I.—Some dirty dishes, which have once been edg'd with blue,
But, alas! the rims are broken, and they let the water through;
A broken knife, a one prong'd-fork, and half a wooden spoon,
And a little penny whistle, which has never play'd a tune.
Will you walk into the Auction.

LOT II.—A crazy fiddle, without finger-board or peg;
'Twas broken at the *Fox and Goose*, when "Scraper" broke his leg;
The fiddle-bag and fiddle-stick are with it I declare,
But the first is full of moth-holes, and the second has no hair.
Will you, &c.

LOT III.—An old oak-table, which has once been neat and small,
But having lost a brace of legs, it rests against the wall;
The top is split, the drawers are gone, its leaves have dropp'd away,
And it has not felt the weight of food for six months and a day.
Will you, &c.

LOT IV.—The shadow of a chair, whose back and seat are fled;
The latter Jenny burat, because the former broke her head;
And now they've tied its crazy joints with cords of hempen string,
And it utters, when 'tis sat upon, groans like a living thing!
Will you, &c.

LOT V.—A truss of barley-straw, and two small pokes of chaff,
Which have serv'd for bed and pillows just a year and a half;
Two sheets of homespun matting, of the very coarsest grain,
And a piece of ancient carpeting, which was the counterpane.
Will you, &c.

LOT VI.—A corner cupboard, with the things contained therein—
A spoutless tea-pot, and a cup, both well perfum'd with gin;
A broken bottle and a glass—a pipe without a head—
And a dirty, empty meal-bag, where two mice are lying dead.
Will you, &c.

LOT VII.—One old bottle neck bedaub'd with grease so thick,
Which form'd, when they'd a candle, a convenient candlestick;
Also, an old tin kettle, *minus* handle and a spout,
And a pan, of which a neighbour's child had drum'd the bottom out.
Will you, &c.

LOT VIII.—A heterogeneous heap of bits of odds and ends,
Which you may purchase very cheap as presents for your friends;
Also, some Locomotive Rags, which move with perfect ease,
Like the little coach we read of, that was drawn by little fleas.
Will you, &c.

Then walk into the Auction, for my catalogue is through,
Yet I have just one word to say before I bid adieu!
The above are mostly *Drunkard's Lots*—which you'll do well to shun,
Before your health and substance too are "going, going—GONE."
Will you, &c.

H. H. DAVIS'S TEMPERANCE ALBUM.

MY HOME IS HERE.

And ask you where and what is home?
Sweet stranger, look around;
With reverence tread this sacred floor,
For it is holy ground.

They tell you home is here and there,
In palace or in cot;
That one knows all its weal and woe,
Another knows them not.

But home, in truth, is where the heart
May seek its shrine to rear;
In any house, or any place,
My home—my home is here!

Some deem that golden roofs alone,
And crowded halls, may claim
For their own gay and hollow pomps,
The honour of that name;
And others, that to humble hearths,
In grove and dell 'twas given,
To be that thing of earthly things
The least removed from heaven.

But home, in truth, is where the heart
May seek its shrine to rear;
In any room, in any house,
My home—my home is here!

THE HOUR I LOVE.

There is an hour, I love it well,
When solemn sounds the funeral knell,—
Not of a soul now flown away,
The knell of the departing day!
When first peeps forth the bashful star,
That tends the pale Queen's nightly car!
When pearly dew falls lightly round,
And veils of mist roll o'er the ground!
The maniac roams at that still hour,
And hies her to the once-lov'd bower;
She plucks wild flow'rs that lonely grow,
And decks her pale and sadden'd brow!
'Tis then I'd wander,—lonely then,—
Not 'mong the busy haunts of men;
'Tis then I'd shed the silent tear,
Upon thy grave, my mother dear!

There is an hour, I love it well,
When merry sounds the morning bell;
The wild flow'r opens its glittering cup,
The warblers sing,—the morn is up;
They loudly praise the one whose feet
First press the dew, and daisy sweet!
The heather bee, with noisy hum,
And peasants to the hills are come.
I'll join my band with leaping heart,
And in life's play I'll act my part;
I'll then call back the flowing tear,
But ne'er forget my mother dear!

Chorley.

M. C.

OH, WHAT IS MAN?

Oh, what is man? creation's wonder!
An angel half, and half a brute!
A frown can tear his heart asunder:
A tear can make his passion mute!
From him blooms pleasure's every flower;
But all too soon their beauty flies:
A thousand cares and pains o'erpower,
And then he ripens, droops, and dies!
Vice, virtue, both win his devotion,
Now bound in chains, now robed in power:
The king of earth, the king of ocean!
Yet ruled by passion ev'ry hour.
To-day his fancy's thoughts discover
Worlds mortal eye had ne'er surveyed,
To-morrow earth doth wrap him over,
And dust is he whom dust had made!

The Exile of Genoa.

ONE THAT WEAVETH.

If in a damp and dirty cellar thou hast been,
And nodding o'er his loom a man has seen,
Whose eyes were dim,
Whose cheeks were slim,
And squatting near him, on a three-leg'd stool,
Hast seen a little ragged, sickly, pale-fac'd girl,
Preparing for her father many a spool,
And piecing many an end with many a twirl;
If searching in a basket thou hast seen,
A hungry mouse, where once some bread had been,
And seated near the fire his wife I wene,
With kerchief round her head like one that grieveth;
If thou hast this beheld, then thou hast seen
The melancholy fate of one that weaveth.—*Lonsdale Mag.*

SONNET.

MARK'D ye the ruins that old Time has made
As he has run his round?—for splendid towers
Where oft dwelt haughty monarchs, now are laid
Low as the marble tomb where darkness lowers,
Enclosing men who liv'd, and once were young;
But Time has chang'd them; now they lie among
Their fathers, crumbling in their mother earth:—
Yes, not an object that here has its birth,
But feels his pow'r, and all must own his sway:
And though his hours are misemploy'd, they're gone,
And still will go, and nothing stay their flight;
Night follows day, and day succeeds to night,
And thus the round is run, till years roll on:—
But there's an hour will come when Time shall be
No more,—that hour will bring eternity.

Imperial Mag.

COVER TO LIVESEY'S MORAL REFORMER.

THE CORONATION.

The coronation of Her Majesty is fixed for Tuesday the 26th of June next. There has not for a long time been so warm and so united an attachment to the person who has had the honour to sway the sceptre of this country, as at present. Let this feeling be cherished, and a spirit of union and good will kindled in every bosom, from the first Lord of the Treasury down to the humblest subject in the realm. Let us not forget on this occasion to remember and give gifts to the poor. Let charity curtail the appetite for gluttony and excess. As the *rich* will doubtless have their dinners and their parties, I would strongly recommend that a dinner or a tea party be provided, in every town, for the poor. I mention this thus early, that those who may approve of the hint may have time to make the arrangements, and raise the means. I intend proposing this to the loyal and benevolent of Preston, especially for the hand loom weavers, and the extent of the feast shall be bound only by the limits of the funds. An interesting letter on the coronation will be found in another part of this Number. To the suggestions there offered I would add, that a procession of the tee-total members would be quite in character, and that on this occasion *all the female tee-totalers should ride* in respectable vehicles provided for the occasion.

KILLING AND SLAYING.

THE effects of intoxicating liquor are most appalling; the dreadful consequences are under our eye every hour in the day; and there is scarcely a single family which does not participate in the same. But the evil is so general, and of so long a standing, that it is difficult sufficiently to impress it on the minds of the public. I select the following melancholy instances, tried at the late assizes at Liverpool, all of which were the result of drinking. With this sample before us, exhibited at the assizes for only a part of the county of Lancaster, what must be the amount of crime proceeding from the same source throughout the kingdom?

Patrick Creegan, charged with having killed James Cornan, on the 24th of Dec. last, at Liverpool. *Both were in liquor*; words passed between the parties, when the prisoner knocked the deceased down and kicked him. He died almost instantly.

Timothy Sullivan was indicted for cutting and wounding William Lancaster, a police officer, on the 30th September last, at Wigan. The deceased had been taking into custody a person of the name of Kelly, for fighting at a *public house*, and in proceeding to the lock-up was struck by the prisoner with a spade. The prisoner pleaded as an excuse that he was in a state of *excessive intoxication*.

John Williamson, a watchman, was acquitted of the charge of killing John Sheenan, on the 11th of November. It appeared the prisoner had interfered to quell a *drunken riot*, in which Sheenan was killed.

Peter Eckersley, charged with having slain Peter Gleave, on the 11th of February, at Winwick. The parties had been *drinking together at a public house*. They went out and fought three or four rounds in the lane, and then went into the field, and fought fourteen or fifteen rounds more, when the prisoner struck the deceased a blow on the neck, which proved fatal.

Joseph Charnock was indicted for having killed John Whitehead, at Bolton-le-moors. It appeared that at a wedding party, celebrated at a *beer shop*, two of the party quarrelled, and began to fight. The prisoner, who was *intoxicated*, interfered and kicked the deceased violently, till he fell down and expired.

Edward Lowe, charged with having slain John Adamson, at Winwick, on the 19th August last. It appeared that the prisoner and the deceased were *drinking together at the Red Lion public house*, Ashton. Both had had liquor, when a quarrel took place, and the deceased was thrown against a wall, and his neck dislocated.

Thomas Hays was indicted with killing and slaying Lawrence Robinson, at a *beer shop* in Salford. A quarrel ensued, when the prisoner struck the deceased a blow on the right eye, of which

he died. The prisoner acknowledged that he had *got some drink*.

William Hill, charged with the murder of Betty Minshall, at Warrington. The prisoner had been *drinking at the Leigh Arms*, till about midnight, of which place the deceased was the house-keeper.

John Davis, charged with the wilful murder of his wife. The prisoner came home after having had *some drink*, and quarrelled with his wife, who also had been *drinking*. When she was attempting to make her escape out of the cellar, he pulled her down and brutally abused her, so as to cause her death.

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NOTICES.

I am much pleased with the letter of "Ptochomeletes"—Bristol post mark; and I will endeavour to procure the number to which he refers. I admit it is of great importance to find employment for persons in prison, and that too at wages equal to the cost of their maintenance; but I would always keep this prominently in view before the world, that the whole energies of the Christian world should be constantly put forth to PREVENT, as much as possible, our neighbours and fellow-creatures from becoming prisoners.

"T. Whittaker's" letter, and the Poetry from *Boston* and *Darwin*, were duly received.

"R. Phillips's" note is duly appreciated.

For a short time I am willing to exchange advertisements with any of the periodicals whose circulation may approximate to that of the Moral Reformer.

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